

began to increase the Slaveholding interest by receiving into union self-constituted Synods. And the reception of every such Synod is an indirect pledge on the part of the Assembly that Slaveholding shall be admitted to communion. Can it be expected that the Assembly, after receiving Slaveholding Synods, will devise means to exclude them? The reception of such Synods is the strongest evidence that it is the settled policy of the Assembly to tolerate Slavery in communion.

The case of Mr. Graham, decided by the last Assembly, gives evidence that such is the established policy. Mr. Graham published a work against Abolitionists in which he taught that the Bible justifies holding property in human beings; and that Slavery is a divine institution, incorporated with the laws and institutions of the Christian system. For this teaching he was regularly charged before the Presbytery of Cincinnati. The charges he admitted as true with the exception of a single specification, and plead justification by the Bible. The Synod of Cincinnati, upon a regular reference from the Presbytery, after a full hearing, and long and patient investigation, decided that he had taught "great and dangerous errors," admonished and exhorted him to repent, and, after waiting a whole year, pronounced upon him the sentence of suspension. This decision the late Assembly declared to be null and void, which was, in fact, restoration of Mr. Graham for that which is null and void, can be of no binding force. Now had the Assembly been in the least disposed to remove Slavery from the church by the exercise of discipline, it would have approved this sentence. But such was the anxiety to reach and reverse this case, that the Assembly transcended its constitutional limits in exercising power over the judicial acts of the Synod and put a construction upon the constitution palpably false, making it, instead of the scriptures, the rule of action. The resolutions of the Assembly, on Slavery, are in accordance with this interpretation. In one of these it is distinctly announced that there are to be no new tests of communion. Slaveholders always have been admitted to communion, and therefore Slaveholding must not be made a test. The resolutions are just upon the old plan of condemning the crime and protecting the criminal. Thus the very resolutions that declare Slavery "intrinsically unrighteous and oppressive," show a fixed determination to sustain Slaveholders as ever before, in the communion of the church.

The late Assembly, in the case of Graham, decided that it was unconstitutional to suspend a minister for teaching that Slaveholding is right, and yet refused to send down an overture to the Presbyteries to have the constitution altered on that point. Thus, by the decision of the Assembly, we are bound by the constitution to suffer Slaveholders to remain in the communion of the church, let the Bible speak against it as it may! This places the constitution above the Bible, and establishes a prominent principle of Popery.—No former Assembly did so much to sustain Slavery in the communion of the church. According to its decision ministers have a constitutional right to teach that Slavery is a divine institution, and that the decision of the Synod of Cincinnati to the contrary, is null and void.

We have made these statements to show that we have long borne with the evils of which we complain, and have not hastily nor for narrow reasons, severed the connection with the church within whose pale we have been born and educated. It has been with us a matter of long and mature deliberation. We did not leave until a perseverance in wrong-doing against protracted discussion and the clearest light, had taken away all hope of reformation. What can be hoped of a body that will declare a practice intrinsically sinful, and yet declare that it shall not be a test of communion; and allow its ministers to teach that it is a divine institution! What could we expect in such a connection, but to lie under the wrath of God, as partakers of other men's sins, in promoting a system of oppression that has reduced three millions of human beings to mere chattels, and shut them out from learning to read a single sentence of the word of Life.

(To be Continued.)

COMMUNICATIONS.

Slave Labor Products—No. 3.

FRIENDS EDITORS:—

The exclusion of a discussion of the merits of this important question from the columns of the Liberator, seems to me to call for a more extended review of Garrison's editorial, which will therefore also constitute the principal part of this Essay.

He considers it "singular" that this zeal for abstinence is almost exclusively confined to a particular locality, and to members of the Society of Friends. With respect to the extent of this "locality" I am inclined to believe he is entirely misinformed.

His editorial proceeds, "for the consciences of some of these we entertain very little respect. They are those who strain at a gnat and swallow a camel." This character he ascribes to them for being scrupulous about slave labor produce while they vote under the U. S. Constitution, for Whigs and Democrats, &c.

He terms them "of the race of Pharisees and hypocrites" &c., "thinking God that they are not like these Anti-Slavery publicans and sinners."

Do not non-abstaining disunionists claim as much purity for their alleged exemption from all support of slavery, and manifest toward the free-labor voter equally as much of this self-righteous spirit? Free labor men do not, so far as I am acquainted with them, lay claim to be entirely clear of the use of slave labor produce, and instead of being liable to this charge of self-righteousness, are violently denounced for self-condemnation.

While Garrison accuses them of self-righteousness, Pillsbury and Foster censure them for possessing quite an opposite character.

The doctrine of self-righteousness belongs to that school of abolitionists which would make the world believe they are living in this government without contributing an atom to its support; that by some mysterious sanc-

tification of the money they pay, voluntarily, in a score of ways, into the U. S. treasury, absolves them from any implication in the sin of upholding it! and that by an equally mysterious process, the hire which the slaveholder receives from his hands for carrying on his business affords no incentive to the act! that it partakes of an entirely different character from that paid him by the anti-abolitionist, so that they neither support slavery nor the Government, though they afford to each that sustenance, without which neither could exist!!

But Garrison complains of the "unkind" expressions and "criminations" in certain free labor essays, &c. Are they more so than these criminations of Free labor Friends? There must be more acrimony among the free labor friends than I was aware of, if they have outstripped in severity his own animadversions upon what he considers pro-slavery conduct among others, and he is the last man from whom I expected to hear such a complaint.

But what was the practice of the leading anti-slavery men of 1838? Did they not support this same pro-slavery Government?—Some of them also "strained arguments," (were free labor men) but they nearly all "swallowed camels," (voted.) Were they hypocrites? That which constitutes hypocrisy now must have been hypocrisy then. Were those pioneers (W. L. Garrison and others), "hypocrites," who at the same time advocated voting under the United States constitution, and abstinence from slave labor produce?

The course of conduct Garrison prescribes as proper to pursue toward the free labor abolitionist, contrasts strangely in several particulars, with that which he deems it proper to take in reference to others who are in "error." Although they are "wasting their time," attempting that which is "preposterous and unjust," &c., he will not try to prevent their labors from making "as many proselytes as possible!" For some cause he speaks entirely different to the political abolitionist. It would sound strange truly, to hear him talking of "not waging any opposition" against the latter!

Again he cherishes toward them (these "preposterous" free labor men and women) "the highest personal esteem and honor for their stern fidelity to their convictions of duty." And while he regards their position as a most erroneous one, he will not consent to reason with them, or try to prevent their making proselytes! Altogether, it seems to me an unusual course to pursue toward those in error, for which I can conceive of no good reason.

The classing of the products of the labor of the free operative of the North, or of Europe with that of slaves, to aid the cause of non-abstinence, is like the classing of the Anti-Slavery movement, still ringing in our ears, that the free operatives have a higher claim on our sympathies than the slaves: For the use of free labor produce creates a demand for laborers, increases wages and relieves the poor; whereas the consumption of slave labor produce increases the task of the bondman, augments the demand for slaves, and extends and increases the power and dominion of the oppressor.

The one assists the poor, the other oppresses him.

To answer some other objections, such as the contamination of the currency, &c., &c., which have been met and refuted times innumerable by writers on the subject, W. L. Garrison among the rest, would seem too much like preaching to an anti-slavery veteran, grown gray in the cause, the doctrine of inalienable rights, or the competency of the slave to take care of himself. But what more need be said to destroy the whole force of the objections to the free labor cause raised in that editorial, than a sentence from the same article where he admits that "other persons" than good abolitionists, "cannot innocently use" those products? Who can regard this as any thing short of a complete refutation of all his preceding objections? I had before heard S. S. Foster allege that those who used slave labor goods, not being abolitionists, were "thieves and robbers," but I was not prepared to hear such declarations from friend Garrison.

It appears to be the fate of all who attempt to defend the principle of buying stolen goods, to get involved in absurdities. For example—Stephen S. Foster at the late anniversary at New York and Boston, says Henry Grew in the A. S. Standard, declared that the use of slave labor products rendered no aid to the slaveholder. Compare this with his declaration at New Garden, that those who use these products (abolitionists excepted) were thieves and robbers! Again at the latter convention, after declaring abstinence to be "just what the slaveholder desired of us," he avowed himself in favor of a free produce resolution and said he would vote for it. If the arguments of the friends of this cause are not sufficient to convince such persons, I should suppose their own blunders in attempting to sustain the opposite ground would do it.

Garrison concludes that it is "much easier to pursue this course" (be free labor abolitionists, such as many members of the Society of Friends &c. are,) than to engage in these "fanatical agitations."

Most of his article however is devoted to the purpose of showing the extreme difficulty and trouble pertaining to this part of the anti-slavery enterprise!

But taking it as his opinion that the free labor question is "easy" and involves less sacrifice of ease and popularity than other branches of the subject, I must beg leave to entertain an entirely opposite opinion. I can conceive of no branch of the anti-slavery enterprise more arduous, more self-sacrificing, and more thankless than this. None that affords as little facility for the demagogue who wishes to palm himself upon the public as an abolitionist. It is easier to lecture under pay, or for a time without pay—easier to withhold a vote, or to leave old parties and friends and vote a third party ticket—easier to print and circulate papers—to petition legislative bodies—to carry the fugitive in cages by star light—to combat pro-slavery churches or organizations—all are easier than to carry out, to the extent that many do, the free labor cause. So it seems to me; and I hear others, speaking from experience also assert.

But is the free labor subject popular?—Nay. Even among abolitionists it is unpopular, (and where else could it be popular?) The article under review is evidence enough of this. The course of most of the other anti-slavery papers go to confirm it. I introduce a free labor resolution into an anti-slavery convention, or make a speech upon the subject, and you have in the dissatisfied look of the audience, and the frown of the leading spirits and orators of the day, a strong confirmation of its truth.

If there be any part of the anti-slavery enterprise that is not "easy," if there is any branch of it that is not popular, it is this; and let him who doubts, try it. Let him attempt to get up congregations to listen to a lecture upon it; let him meet the sneer of the pro-slavery merchant, when he asks for free labor goods, and see the jealousy of the anti-slavery man who thinks "no union with slaveholders" consists in not voting nor fellowshiping the existing churches, while he riots upon the unpaid toil of the bondman. Let him make a daily sacrifice, not only of popularity and ease, but of money, and then be accused by those professing to avoid "waging any opposition" against him, with "preposterous injustice"—and by leading anti-slavery men with "opposing the slave's cause," "doing what the slaveholder desires," "being no abolitionist and not worthy of the name," and advised to leave the A. S. Society "the sooner the better," &c. [vide S. S. Foster's speech at the Ohio State Convention 1846.] These obstacles from friends and foes will I trust, convince any one acquainted with them that of all branches of the A. S. cause, this measure has the least to do with the science of Anti-Slavery made easy.

B. B. DAVIS.

DEAR FRIEND:—

I wish to convince thee that it is thy duty to excommunicate the Disciple Church, of which, I am told, thou art a member. A great task, I am aware! It is hard, is it not, to forsake the old thing, with its smiling, flattering well-dressed priests & exhorters; its long-loved brothers and sisters; its steeped meeting houses; its "big meetings"; its choirs, and all its enchantments! But it will be easy and delightful, if thy heart is true, as I am willing to suppose it, when thou shalt have learned that thy "Disciple Church" is a whitened sepulchre, beautiful at a distance, on the outside, but within, full of dead men's bones and all uncleanesses.

If I understand thee, we do not disagree about the iniquity of slavery. I need only ask, therefore, why does it exist? Why is there a slave population in this land greater than the whole population of all the New England States combined? Why are there thousands of young women, not at this moment like thee, drinking in the beautiful truths of science, but bending to their unwarded toil in the darkness of heathenism, on American plantations? Why is it the business of several States of this "glorious Union" to raise boys and girls like cattle for the market? Why have several American mothers been robbed of their babes since I took my seat at this table? The answer to these questions is, these incomprehensibly horrid crimes are honorable in this country. Much has been done to make them so, by treating the perpetrators of them as honest, worthy men; infinitely more by treating them as Christians, prepared for Heaven. This has sanctified slavery. And this thou art doing. Thou art treating not a single slaveholder, but a great "Brotherhood of Slaveholders" as a Christian Fraternity. We will be candid and see.

Every congregation of Disciples is a disciplinary society. It receives no member without an inspection of his character. And it excommunicates offending members unless they say they are "sorry," and promise to "do better." I once knew an old wealthy Disciple who was arraigned before his church every month or two for swearing when he was mad, or, perhaps, a little drunk, or both. Had that church done otherwise, it would have sanctioned swearing, would it not? It follows, of course, that the congregations of Disciples are justly chargeable with every mean thing they allow their members to do; and they allow them to do all they are known to do for which they do not rebuke or excommunicate them. And, with few excep-

* We omit a paragraph at the commencement that seems to us irrelevant.—EOWS.

tions (God bless the exceptions richly,) they fellowship each other as Christian bodies.—They meet together in loving fellowship at their yearly and other meetings, and a letter of recommendation from one is sufficient to secure admission into any other. Hence the guilt of the guiltiest flows through the whole.

But Disciples, openly and without rebuke, sustain slavery in unnumbered ways. They look down upon the perishing millions in chains, fold their arms and refuse to put forth a single effort for their rescue.

They slander and traduce the slave's friends, and bar their church doors against them. Nay more—my own humble efforts in his behalf have caused me to be turned out of doors by them and grievously insulted.

They apologize for slavery. Campbell teaches his disciples that it is right for one man to claim his neighbor and his neighbor's wife and daughter as his property.

They promote to high and honorable offices such notorious and pirates as Polk and Clay, thus making piracy honorable.

They enslave and teach their children to honor and revere such slaveholders and woman-hunters as George Washington, the father of this man-stealing country.

They are tearing out the hearts, shooting off the limbs, and blowing out the brains of the Mexicans because they have more humanity than themselves.

They sustain a Constitution which they acknowledge to be pro-slavery, agree to "deliver up" the fugitive slave, shoot down the insurgent, increase the political power of the slave claimant, &c.,—deeds that devils would be ashamed of.

They sustain the black laws of Ohio. And they actually claim their brothers and sisters in the Lord, if not their sons and daughters in the flesh, as their property.

All these, and more than all these, are the deeds of the church. Come out of her, therefore, and stand up in open day on the slave's side. Thou art too good to be found in such company. Tell me not that it will do the slave no good. It will make thy influence against his wrongs decisive. So it seems to me—FAREWELL.

FRIENDS EDITORS:—

Permit me to correct in your editorial remarks of last week what may have been an unintentional misapprehension. The omission of my communications on the free produce question was not, as you seem to understand, the ground of my "charge." My last was intended to show that it was based upon a different thing.

You entirely misapprehend me when you say I supposed "the other side" of the free produce question was not heard until I "had spoken."

You misunderstand the main point in controversy, as I think you must perceive by a review of my late note, and this has led you to some erroneous conclusions, which I will now pass.

I deem these explanations necessary as you have evidently argued one question and I another. The only place where you allude to the true issue, is where you speak of not being willing to discuss your own rules, &c. This I thought you had done, and your refusal to admit my reply to criticisms on the merits of my rejected articles, while discussing your rules, constitutes the true grounds of our present controversy.

Respectfully, B. B. DAVIS.

[We hope our readers will now clearly understand that when B. B. Davis charged us with unwillingness to have our readers hear "both sides of a subject," he simply meant, that we would not consent to have him discuss in the Bugle the propriety of certain rules we had adopted, and which we most certainly did not attempt to defend in our columns.]

It is true that in one of his communications he spoke in the same sentence of "the difficulty in getting access to your readers through the columns of the Bugle," and of being "entirely debarred from a hearing through the Liberator;" but then it seems—although he gave no intimation of the kind—that he referred to subjects wholly different in their character, and did not design that our readers should fall into the very natural mistake of supposing the hearing was in both cases upon the Free Labor question.

It is also true, that when we omitted part of another article for certain reasons, and for fear that some might think otherwise, stated that the part omitted was not needed to give a correct understanding of his Free Produce views, in his notice of it, he requested us to concede to him the right to judge whether what he wrote was necessary to a correct understanding of his views, he not intimating that there were any other views than those on Free Produce which he wished to present, thus unfortunately again giving our readers the impression that we were unwilling to publish his opinions upon that subject, when the only charge he meant to bring was, that we refused to admit of a discussion as to whether two or three column communications were the orthodox length, and matters of equal importance and interest to our readers.

Will those who have received an erroneous impression of our fairness from B. B. DAVIS's unfortunate use of language, and those who have taken the trouble to discuss at some length our course, please stand corrected!—EOWS.]

ANTI-SLAVERY BUGLE.

SALEM, AUGUST 6, 1847.

"I love agitation when there is cause for it—the alarm bell which startles the inhabitants of a city, saves them from being burned in their beds."—Edmund Burke.

Persons having business connected with the paper, will please call on James Barnaby, corner of Main and Chestnut sts.

Annual Meeting.

The next Annual Meeting of the Western Anti-Slavery Society will be held at New Lyme, Ashtabula county, on Wednesday, Thursday and Friday, the 18th, 19th & 20th of August, commencing at 10 o'clock, A. M.

Let the friends of Freedom come up in multitudes to the gathering! Let there be such an assemblage as will make glad the heart of the slave, and hasten the day of his redemption! Let all who can possibly attend be there. Also like this the friends of liberty have not a single man to spare. Now is the hour for action—zeal, energy and firmness are needed now. We must not suffer the victors' shouts of triumph that come up from the plains of Mexico to drown the voices of those who are pleading for humanity. We must not allow the National exultation for triumphs upon the battle-field, and the frenzied love for military glory to roll over the land without an effort to restrain them.

Our duty is plain, our work is before us, and the present is ours to labor in. Shall we be faithful to the trust reposed in us, or recede to the high duty we owe our country, the world, our brother, and our Creator!

Beside the advocates of emancipation in the West, we expect to have with us on that occasion, Wm. Lloyd Garrison, Frederick Douglass, Stephen S. Foster, and perhaps others.

LOT HOLMES,
Recording Sec'y.

Anti-Slavery Meetings.

On Saturday the 11th & Sunday the 15th, S. S. Foster, J. W. Walker and others will attend an Anti-Slavery Meeting at Youngstown, Mahoning co. This meeting will be held in a grove near the town, commencing at 10 A. M.

On Saturday the 21st, Wm. Lloyd Garrison and Frederick Douglass will attend a meeting in Painesville, Lake co., commencing at 10 A. M. On the same day S. S. Foster and others will attend a meeting at Buxton, Geauga co.

On Sunday and Monday a meeting will be held at Munson, Geauga co., in the large tent, which will be attended by our eastern friends and others.

S. BROOKE, Gen. Agent.

Speech of Joshua R. Giddings.

A late No. of the Ashtabula Sentinel publishes a speech which Joshua R. Giddings recently made in New Hampshire. Although it contains much that is good, his argument in favor of the Constitution is altogether unsound. He asserts that that instrument does not give the Federal Government power to involve the North in the guilt and disgrace of slaveholding; yet says there are sometimes two exceptions made to this position which he does not in fact regard as exceptions.

"One is the power of the Federal Government to suppress insurrections. It is said that this power is given for the express purpose of suppressing slave insurrections. I deny the fact; and he who will refer to the history of the matter will find that the Shay rebellion, in Massachusetts, among the freemen of that State, gave rise to that provision. I say further, that in suppressing an insurrection, neither you nor the Federal Government can inquire who it is that has taken up arms; whether they are slaves or masters you cannot inquire. The President of the United States when domestic violence exists, is called upon to suppress that violence, and when the military force goes, it is their duty to shoot down any man who may be found in arms against the government. The officer or soldier cannot stop to inquire whether the man is an owner of slaves or a slave himself; it is the violence with which they have to do, and which they are bound to suppress; and when they have suppressed the violence, though every slave should leave his master at that very moment—should leave his master within gun-shot of them, there is no power in the President to command officer or man to seize an individual slave and take him back to his master. When the violence is suppressed, the duty of the President is finished and complete; he has nothing further to do with it. He can institute no inquiry whether it has been an insurrection of slaves or masters."

It matters nothing to the argument of Disunionists whether that clause in the Constitution which gives Congress power to suppress insurrections, and that other clause which makes it obligatory upon that body to protect each State against domestic violence, was, or was not framed primarily with a view to the suppression of slave insurrections; the only question of moment is, do these clauses of the Constitution comprehend in their design and legitimate application the suppression of slave insurrections? If they do, then the Constitution does compel the people of the North to set for the perpetuity of slavery, all argument to the contrary notwithstanding.

The Constitution does not, as some appear to suppose, guarantee protection to individuals against domestic violence, but the guarantee is given to the State in its sovereign,

corporate capacity, and it is therefore necessary that the President, when called upon to suppress domestic violence, should clearly understand upon which side the State authorities are ranged, for how can he shoot down the men who are in arms against the State, unless he knows which party it is thus arrayed? Forcible resistance to the laws of a State, is, as all will probably admit, domestic violence, no matter what may be the character of those laws. For one citizen of Ohio to attempt to enslave another citizen, would be a case of domestic violence, inasmuch as slaveholding is contrary to the law of this State. Such a case, however, would not constitute domestic violence in Virginia, provided the citizen to be enslaved was the child of a slave mother, for that would be an act according to law, and he who resisted it would be guilty of domestic violence. If these States should call upon the General Government to interfere in the cases supposed, the President has no right, says Giddings, to inquire whether, in either case the men in arms against the government are slaves or slaveholders. Granted. But how is he to know which party of men are in arms against the government, except by receiving the testimony of the State upon this point. If Ohio assures him that the kidnapper is violating her laws, the duty of the President becomes clearly this; to compel the kidnapper to yield obedience to those laws, to let go the man he has attempted to enslave, and submit to the legal penalty for the outrage of which he has been guilty. So also if Virginia assures him that the rebellious slaves refuse to yield obedience to her laws, refuse to be held as property by their masters in accordance with the slave code, the duty of the President is equally clear. There is here something more for the United States to do, than merely part the combatants and let the slaves escape. The supremacy of the law is not vindicated, domestic violence does not cease until the slave is reduced to obedience, and the fetters refastened upon his limbs. This is what the North does by virtue of her constitutional compact, and if this is not fighting for slavery, the English language has no meaning. It may be a very pretty theory, that when a case of domestic violence occurs within a slave State, and the General Government is called on to aid that State in suppressing it, that all its officers and soldiers have to do, is to part the combatants as a couple of fighting dogs are parted, and then left to go where they choose. Instead of applying this theory to the slaves of the South, apply it to another case, and its absurdity will be apparent. The Virginia slave is condemned to life-long imprisonment in slavery; the Ohio counterfeiter is sentenced to five years service in the penitentiary at Columbus. Should either of them resist the execution of their sentence, he would be regarded as a violator of the peace, as one guilty of domestic violence. The convict escapes from his cell, the Sheriff makes pursuit, but is unable, even with the aid of the entire State to retake him. While engaged in a contest with him and his friends, the United States officer steps in, puts an end to the actual violence, and allows the escaping criminal to do just what he has been fighting with the hope of gaining—exercise the privilege of locomotion unmolested, leaving the Sheriff in utter surprise at this novel mode of maintaining the authority of the laws of Ohio. Strange as this procedure may seem, the officer and his men have at least the authority of Joshua R. Giddings for it, inasmuch as to apply to this promoter of domestic violence in Ohio, the doctrine he applies to the insurgent slave in Virginia, his declaration would read thus: "When the military power has suppressed violence, though the criminal and his friends should flee from the Sheriff at that very moment—should leave that officer within gun-shot of him—there is no power in the President to command officer or men to seize the escaping criminal or the other rioters, and place them in the hands of the Sheriff." Every one can see that such an application of the principle laid down by Joshua R. Giddings, could never have been contemplated; and yet it would be as constitutional, and as legally reasonable in this case, as in the one he presents.

In concluding our remarks upon this point, we wish briefly to refer to an expression in the extract quoted. Speaking of the military power it says, "it is their duty to shoot down any man who may be found in arms against the government." When the slave of Virginia refuses obedience to the slave-code of that State, and makes resistance with force and arms, is he in arms against the Government? Is it the duty of the military to shoot him down? By so doing does the soldiery fight in defense of slavery? Does the Constitution require this of them? Do they act as the agents of the people? To all these questions, an affirmative must be given.

In speaking of the clause relating to the capture of fugitive slaves, he says, "Some have said, that the Federal Government has involved us in the recapture of fugitive slaves. Not so. The Supreme Court has given a construction to the Constitution which I verily believe to be correct, although many Eastern lawyers and abolitionists are dissatisfied with it. With all the reasoning I cannot fully coincide; but the general result, I believe to be correct. The Constitution, as all of you recollect, reads that 'No person held to service or labor in one State, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor may be due.' The Supreme Court

have declared that "delivering up" means the same as when we all deliver up our friends when arrested by the officer—means that we will not resist, but will leave the officer to take him. So you must leave the master to take his slave, but there is no power in the Government by which they can compel you, my friend, to leave your office or your shop and arrest a slave who passes in the street. They cannot compel you to take the slave.—The master may chase his slave through your streets and before your eyes, and you have stipulated that you will not interfere; but there is no power to compel you to assist him in the arrest of his slave. I therefore say that this is no qualification to the rule. You have a right to be entirely clear of all participation in the arrest of a slave, and by the Constitution you are.

Very innocent indeed are the people of the North of the blood of the slave. What amount of guilt would rest upon them if they were to say to the Autocrat of Russia—"Sir, you are a terrible despot, you were guilty of a most atrocious deed when you crushed the liberties of Poland, but nevertheless, for a consideration, we will give you the privilege of recapturing all fugitive Poles who may seek a refuge in our country; and we will make a law designating a mode by which they are to be taken, and shall inflict a penalty of \$500 fine upon any one who shall harbor or conceal a Polish subject of your empire!" Would not other nations cry out shame! and justly accuse the people of this country of recapturing fugitive Poles, inasmuch as they consented to the deed? Not less than this has the North been guilty of toward the Southern slaves.

It is often found necessary to resort to a writ to capture the fugitive from Carolina—that writ is issued and executed by United States authority. Here then, is an active participation of the people of the North, manifesting itself by and through their agents, and if resistance is made to the execution of the writ, they are called upon to sustain it in person. Take for illustration the case of a fugitive slave in Ohio whose arrest has been determined upon by the proper authorities. He gathers his friends about him, and defies "the powers that be." The law of '93 must be sustained, the Constitution must be upheld, for when a government is unable to enforce its own mandate, it is no longer a sovereign power. To raise a force sufficient to compel submission after levy is made, first on the civil power, next on the military. If these do not suffice, citizen after citizen is called upon by virtue of his allegiance to the U. S. Constitution, and his obligation to maintain the supremacy of the law, to aid the constituted authorities in compelling the delivering up of the fugitive slave. This is a matter simple in itself and readily understood. Whatever authority the master or his agent may have to retake the escaping slave, either in person or by aid of a U. S. officer, that power is derived from the people, and in a case of extreme need, the people who gave it, must make it available by their personal efforts.

The U. S. Government and the U. S. people should not be separated from each other. All the Government promises to perform, the people are responsible for; all the Government does of evil or authorizes others to do, the people are accountable for.

An interesting article from the Anti-Slavery Standard in relation to the Brazilian slaves will be found on our first page. It contains however, one sentiment from which we dissent. The editor, speaking of the treaty with Brazil, and the alleged protection it gives to her slave property (under the general term of property) when brought into this country, goes on to say,

"Our Federal Government, we can readily believe, has always been corrupt enough to make treaties with such a meaning, but till it is bold enough to declare so in express terms, every tribunal is bound to give to its words a construction favorable to freedom."

This seems to us a great mistake. In all cases, the meaning the contracting parties place upon a treaty when made, is the sense in which these parties should be bound by it. If the government will repudiate a treaty which under the term property includes slaves, as is alleged in this case, or if the people will repudiate the government that made it, well and good; but if the understanding of both the contracting parties was that which the Brazilian captain claims, then, so far as the observance of the treaty is concerned, it became as much the duty of the Judge to remand the slaves to the captain as it is to deliver up the fugitive slave under the contract made with the southern States. Both treaties should be regarded as equally binding, and we should no more feel at liberty to give to the Brazilian treaty "a construction favorable to freedom," when such was not the meaning of the parties, than we would thus construe the U. S. Constitution because the word slave is not mentioned therein.

JAMES N. BUFFUM.

We regret having to announce that this friend of the slave will be prevented from visiting Ohio this summer. This will be a sore disappointment to many; but we hope that at some future time circumstances will permit him to be with us.

The jury in the case of Parish, who was sued under the law of '93 for \$500 for harboring and concealing fugitive slaves (a brief notice of which will be found in another place) were unable to agree. It is expected that another trial will be had.

NARRATIVE OF W. W. BROWN.

Thanks to the author for the copy of this work which we have just received. Our paper is about going to press, so we have not now time to examine it; we see it is highly spoken of by those who have read it. We are glad the time has come when fugitive slaves write their own history.

B. B. Davis' articles on the Free Produce question seem rather designed for the annihilation of Wm. Lloyd Garrison especially, and S. S. Foster incidentally, than for the establishment of Abstinence views. His heaviest artillery is directed against the editor of the Liberator, and how long his fire is to be continued we cannot say, perhaps until Garrison returns to the East.

We do not feel disposed to discuss with him the character of the editorial he is so much engaged in reviewing, although we think any dispassionate person who carefully reads it, will be somewhat astonished at the comments and inferences of B. B. D. There are also some other matters, in which, to say the least, he is unfortunate in the use of language when speaking of, but which probably will be rightly understood by most of our readers. However that may be, we do not care to enter into a discussion with him, nor do we care even to show the absurdity and injustice of his sneering allusions to "pulpit labor" in connection with the names of some of the most devoted and self-sacrificing abolitionists—men who do not lay down a principle and then knowingly violate it, as B. B. D. admits is true of himself, though doubtless he will be able to furnish abundant reasons to justify himself in so doing.

These articles may injure Wm. Lloyd Garrison in the estimation of a few; but those who are acquainted with his true spirit, who know that there is no temporizing in him, no reaching out after popular favor, no skilful shifting of sails to catch every breeze, no resort to intrigue or chicanery to attain his ends, will respect him as a man, and receive him as a true friend of the slave.

WHOLESALE PLAGIARISM.—The editor of the Herald of Freedom, published at Marion, Indiana, in his last number treats his readers with "A Picture of War," of over three columns in length. The article is good—very good, and so it ought to be, for it consists mainly of an extract from Theodore Parker's sermon on War.

The following announcement of the departure of an aged and faithful friend of the slave, was marked for insertion in our columns several weeks since, but by some oversight was omitted:

DEATH OF A VENERABLE ABOLITIONIST.

The most venerable and aged man in the anti-slavery cause in this Commonwealth, and probably in the country—the Hon. SERA SPAECK, of Duxbury, has fallen "like a shock of corn fully ripe," and been gathered to his fathers. We understand that he died at his residence on Friday last. His age we presume was not less than 87, but he had much of the freshness and vivacity of a young man. He became an abolitionist at an early period of the conflict, and has stood faithfully by the cause in every emergency. No one was more prompt to attend the anti-slavery anniversaries, whether of the State or country, than himself. He was present at the late New England Convention in the Marlboro' Chapel, and participated in its proceedings, repudiating the American Constitution and Union as anti-republican, and subversive of human freedom. He was formerly a strong pillar in the Methodist Episcopal Church, but he left it on account of its pro-slavery character, and united with the seceding Wesleyans. He was a most remarkable man for his years, and we feel his loss to be a severe one to our cause in old Plymouth.—*Liberator.*

Sam-Honest.

The Ohio Whig State Central Committee has put forth an address which the Boston Whig copies with great approbation, praising the moral and political energy of Ohio as beyond that of any other State, and expressing the opinion that if "she goes on as she has begun, she will find a loud and clear response that she has begun to go on, but we do trust that she will meet with a response from New England a great deal louder and clearer than her own voice. There is a great deal too much meat in her mouth yet, in regard to slavery. Hear her Whig State Central Committee:

"And while we have submitted to the compromise on this subject, and are still willing to adhere to it; and while we entirely disclaim any disposition or desire to interfere where slavery now exists, this feeling must not be mistaken for indifference. If one of the parties involve itself from the contract, surely it should not be considered binding on the other. And in that case, this whole question of extension or restriction inevitably becomes an open one, in every respect. We wish to avoid this condition of things as one of danger and difficulty. We are opposed to the acquisition and annexation of territory in any manner, and under any pretence whatever—and as citizens of a free State we will never consent to the further extension of Slavery. This exciting question is to be thrown into the political arena; if it is to be forced upon us, we will meet it like men. We are ready—AYE, READY!"

Fudge! You show that you are not ready, and not likely to be. You lack heart for the contest. You lack principle. You are not more than half honest. In God's name, how long are you going to wait for one of the parties to "absolve itself from the contract?" Why, the Whigs of Massachusetts long ago proclaimed that if half that has been done by the slaveholders should be done, the North would no longer be bound even to the Union. Talk about not interfering with slavery where it now exists! after slavery where it exists has violated your constitution, disgraced your fair fame, robbed your pockets, murdered your sons, and cracked its clotted whip in

your faces! Gentlemen Whigs of the Ohio State Central Committee, and of the country generally, we do not see that any degradation whatever remains for you, which you have not already suffered, unless it be the trifling formality of getting down on your knees before the slaveholders and letting them empty their spittle into your hats, and from the very meek and conditional threats of the above paragraph, we think you are ready, AYE, READY, for that.

"A clear response," forsooth! Why, as to the great central and only practical point of the question, the Ohio Whig Committee utters a voice more equivocal than ever came from the Delphic oracle. It leaves the non-commitment of Mr. Van Buren all to smash.—Here it is:

"A word on the subject of the Presidential candidates: Far be it from us to debar any man, even if we had the power, from aspiring to the highest offices within the gift of the people. Neither would we make military success, however brilliant, a test of qualification. And while we condemn and reject no man, so neither do we propose any man in connection with the Presidency. We are pledged to no one—we are committed to no one. We do not think the present a proper time to select a candidate."

Very well—suppose it is not a proper time to select a candidate. A candidate is selected, and the slaveholders—Whigs and Democrats—are urging him upon the country with a zeal and equality which has pretty much obliterated party lines at the South, and threatens to do so at the North. May it not be time just to say that he who has, not will, but *does* this, cannot be the candidate for the presidency? "O, but we don't know but General Taylor will go for the Wilnot Proviso, or give back the conquered country to the Mexicans so as to restrict slavery to its existing limits, and then he is just our man—clear brave man! We wouldn't for the world cut off our chance for voting for so popular a man, if *peradventure*—which the Lord knows is *peradventure* possible—he does hold our own strict, strong, and vehement anti-slavery principles. Therefore, 'Far be it,' &c."

Where you find a man on free soil with a soul in him, he says NO to this nomination of General Taylor, just as he pays for his newspaper in advance. But a Whig Central State Committee isn't a man at all, but a mere mixture of doctor's stuff after the following prescription, which we English for the benefit of those who would get up one:

Take—Ipsecahanna, 10 grains;
Conscience, 1 scruple;
Morphine, or Natural Stupidity, ad lib. 1 lb.
Warm water, (aqua tepida) 10 gals.

To be mixed and taken at one swallow, with mouth open and eyes shut.

The above we take to be the rule followed in Ohio, and if it is responded to and reproduced in all the free States, we think the Whig resistance to the extension of slavery is likely to be surprisingly brilliant, and almost as successful as Ampudia's defense at Monterey.—*Chronotype.*

From the New York Tribune.

Mr. Calhoun.

It will be seen by the following letter, that Mr. Calhoun has placed his foot, which, in theory, like that of the God-Terminus, never recedes, upon the non-interference of the North with the extension of Slavery. Under that position he stands and intends to defend it, like Wellington the lines of Torres Vedras.

In defending this position, he says he defends the Constitution. So the Constitution is the masked battery under protection of which Human Slavery is to penetrate the whole North American Continent. In such hollow mockery of the rights of man, did our fathers frame the Constitution?

In the sentiment of the part of the letter we have italicized we agree with Mr. Calhoun. The time has come when the question must be met. Is the North ready for the issue? "With union among ourselves," says Mr. Calhoun, "we have nothing to fear." Can there be no union at the North on the subject?

Cannot the North be as closely cemented by principle as the South by interest?

In all probability, the question of farther territorial Slavery must be decided by the next Congress. We can have no firm peace with Mexico till we have determined what territory of hers to take—and we trust, in territory till we have first determined whether Slavery shall pervade it. In such contingency, what course is likely to be elected? The South will permit the acquisition of no territory without Slavery—the North should not and may not admit Slavery with territory. The South will adhere to its determination. If the North should, no territory at all can be acquired—and such may be the compromise of conflicting interests. But to the letter:

FORT HILL, June 27, 1847.

Dear Sir: I am in receipt of your note of the 17th inst., covering the resolutions adopted by a meeting of the Whig party of Putnam county, approving the resolutions introduced by me in the Senate of the United States during the last session, in opposition to the Wilnot Proviso, and tendering the thanks of the meeting for the stand I took in behalf of our rights.

I am happy that my resolutions and stand have met with the approbation of your meeting; not much on my account, as acceptable as is the approbation of my fellow-citizens to me, but for a reason far more important. Coming from a quarter of the State so respectable and influential, I hail it as an omen that the Whigs of Georgia are prepared to do their duty in reference to the vital question involved in the resolutions I introduced.

I hope it is the precursor to the union of all parties with us to repel an outrageous and unprovoked assault on us—one that involves our safety and that of the Union. We have the Constitution clearly with us. My resolutions have been assailed and denounced, but the truth of the principles they assert remains uncontroverted and incontrovertible. In defending them we not only defend ourselves, but the Constitution; and in defending it, the Union itself, of which it is the basis.

We must not be deceived.—The time has come when the question must be met. It can no longer be avoided, nor, if it could, is it desirable. The longer it is postponed, the more inevitable and dangerous will become the hostile feelings between the slaveholding and non-slaveholding States. With union among ourselves we have nothing to fear, but without it everything. The question is far above the

party questions of the day. He who is not for us is against us. For your kind expression of feeling toward me, in communicating the resolution, accept my sincere acknowledgments.

With great respect, I am, &c.,
J. C. CALHOUN.
Samuel A. Wales, Esq.

Life of Benjamin Lundy.

The volume which we have long been impatient to see, is at last on our table. It is entitled—"The Life, Travels and Opinions of Benjamin Lundy, including his journeys to Texas and Mexico; with a sketch of contemporary events, and a notice of the revolution in Hayti. Compiled under the direction and on the behalf of his children. Philadelphia: published by William D. Parrish, No. 4, North Fifth street—1847." pp. 316, 12 mo. It contains an excellent likeness of Lundy, and also a map of Texas and Mexico.—The first 180 pages are occupied with the intrepid philanthropist's own account of his life, together with the journal that he kept during his perilous trips to Texas. In the Preface, the compiler states that, in preparing the work, "he has been solicitous to avoid giving offence to any class of emancipationists, and not to offer his own views on points respecting which the different classes are at issue."

The name of Benjamin Lundy is indissolubly and gloriously connected with the anti-slavery cause in the United States, as its indomitable pioneer and untiring advocate, under difficulties and trials which no other man in the nation was found willing or disposed to encounter to the same extent, and with the unswervingness of mind, body and estate. For the space of twenty-three years, he gave himself to that cause with a zeal which nothing could check, with a courage equal to any emergency, with a vigilance as sleepless as the spirit of slavery itself. Great were his sufferings, great his deprivations, great his achievements. To him, more than to any other human being, are we personally indebted for the earliest knowledge we obtained of the extent and workings of slavery, and for the first impulses that were excited in us to seek the banishment of that foul system from the country. It was our privilege to be associated with him for a time in the publication of the "Gleaner of Universal Emancipation" at Baltimore, in 1829-30; and the more we saw of him, the more we appreciated his extraordinary labors, and became imbued with his anti-slavery zeal. Justly does he deserve to be associated with Wilberforce, Clarkson, Macaulay, and Buxton, in the remembrance and gratitude of the colored race universally.

He was born in Sussex, New Jersey, January 4th, 1789. He died in Lowell, La Salle county, Illinois, August 22d, 1839. He was under the middle size, of a slender form, light and rather sandy complexion and hair, a sanguine temperament, and a cheerful and sprightly disposition.

A few copies of his "Life" are for sale at the Anti-Slavery Office, 21 Cornhill. It is due to his memory, that the friends of the slave should purchase it extensively, and add it to their library.—*Liberator.*

We have received this work and have it for sale. Those who are acquainted with the labors of Benjamin Lundy, or who desire to preserve the history of one who was a warm and faithful friend of the slave, will gladly embrace the opportunity thus afforded them.

ANTI-SLAVERY IN CONNECTICUT.

A correspondent of the Pennsylvania Freeman, writing from Connecticut, says,

"This State has been truly styled 'the land of steady habits,' if a steady and stiff conservatism and reluctance to change can give claim to the title. Few communities are harder for the reformer to make an impression upon. It is pecking upon granite, but we hope that the work once done will be permanent. The power of the church and clergy here has been omnipotent; it is so no longer. The people are out-growing it, and the church mourns its loss of popular confidence, and the barrenness that fills its vineyards, and stupidly refuses to see the cause. At the recent meeting of the General Association of Congregational churches of the State, there was a great lamentation at the declension in religion, the deterioration of the churches, that the children were degenerating from the noble stock whence they sprang; and the explanations of this were amusing. One minister thought God was visiting the churches with judgments because so many of their children attended dancing schools; another traced the evil to the neglect of the Westminster Catechism; a third ascribed it to the practice of singing hymns instead of psalms in their meetings; and still others thought it was the consequence of keeping Sunday evening instead of Saturday as holy time, and so on, through too many petty and trifling reasons for me to record. I am glad to say that while the power of the church is decreasing, the life of true religion—a warm humanity, and reverence for right—seems to be increasing outside of these organizations, and in some cases to be forcing even these to obey its impulses. You have doubtless seen that the Legislature has voted to give equal suffrage to colored people. The popular vote will ratify this vote ere the Constitution is amended, but we hope much from the people. This is progress for the black law State."

It was decided by the Court of Beaver county last week, that there is no law for the trial of Dr. Camp, who was charged with kidnapping two negro boys from that county in September last, owing to an oversight in the act of the Legislature of last winter. A new law, it will be remembered was then passed, which gave universal satisfaction, imposing penalties on kidnapping, and throwing restraints not previously existing against the slave catcher. That law repealed the old act, under which the alleged crime of Dr. Camp was perpetrated; and the new making no provision or saving clause for the trial of offences already committed, the Doctor expects to slip through between the two laws. He will, however, be detained upon a charge of larceny on which a bill has been found against him; and we learn that the law making power will be asked to remedy the defect by a declaratory supplemental act, which will make the penalties of the old law apply to the case in question. This will not be an *ex post facto* law, but merely a declaration that a refugee from justice shall take no advantage of the change that has been effected to escape all punishment.—*Hispach.*

SALE OF CHRISTIAN WOMEN AS SLAVES, BY THE GENERAL GOVERNMENT, AT PUBLIC AUCTION, FOR MONEY TO CARRY ON THE WAR AGAINST MEXICO!

[Correspondence of the Boston Whig.]
Washington, D. C. July 13, 1847.

MR. EDITOR—I received a short note this morning, without signature, informing me that two females, (who have been for some time confined in the United States Slave Warehouse in this city, and in whose wretched condition I had previously taken some interest,) would be sold at 10 o'clock, for the benefit of the United States. I immediately procured the *Union*, and found in it the following advertisement:

MARSHAL'S SALE.—In virtue of five several writs of *habeas corpus*, issued from the Clerk's Office of the Circuit Court of the District of Columbia for the County of Washington, and to me directed, I shall expose to public sale for cash, on Tuesday, the 13th inst, at the south front door of the jail of said County, at the hour of 10 o'clock, A. M. the following property, viz:

One negro woman named Elizabeth, about the age of sixty years; and one negro girl, named Catharine, about the age of twenty years; seized and levied upon as the property of Henry Miller, and sold to satisfy judicial No. 22, for October term, 1847, in favor of the United States, and against said Henry Miller.

ALEXANDER HUNTER,

Marshal of the District of Columbia.

I instantly repaired to the Government Man Auction, but found myself a few minutes too late to witness the sale. I was, however, informed that there was a good deal of competition among 'the trade' and quite a number were present. A noted dealer, known to the colored people here as 'Rev. Mr. Williams,' was one of the most spirited bidders.

I was glad to learn, however, that benevolence outbid selfishness. Some kind-hearted gentlemen became the purchasers of these two females—*professors of religion*—and the United States receives into its treasury \$530!

What has the North to do with Slavery? Is the seizure and sale of these women provided for in the Constitution?

The voters of the Free States have long held the key to the slaves' prison-house in Washington, but they have never told their Representatives to turn back the bolt!

It is the voters of the North who have made this fair City the market of the Nation.

It is the North that furnishes Satan with his sentinels, to guard and defend these deeds.

American Slave Trade.—Three thousand new Africans are imported annually through Texas into Louisiana, &c., feloniously, according to United States law. Fifty thousand native American citizens, some of them whiter than their masters (and this class of *orthodox* color is constantly increasing,) have been, for a number of years past, bought and sold like beasts, in the States South of Pennsylvania, feloniously, according to God's law. Of this infernal slave-trade, Washington, to which you send, Christian reader, your representative, is the metropolis.—*True Wesleyan.*

DIED.

On the 21st ult., in the 21st year of her age, after a short illness of bilious fever, at Crawfordville, Wyandot co., Ohio, while on a visit to her brother near the place, Rachel D. Griffith, daughter of William and Mary Griffith, near New Garden, Columbiana county.

Exhibition.

The Pupils of the Cincinnati High School, attended by the principal Hiram S. Gilmore, design giving exhibitions in music, declamation, &c., at the following named times and places.

Monday, 9th, Canton;
Tuesday, 10th, Leesburgh;
Thurs & Fri, 12th & 13th, Newark;
Saturday, 14th, Lancaster;
Mon. & Tues., 16th & 17th, Circleville;
Wednesday, 18th, Bloomingsburgh;
Thursday, 19th, Wilmington;
Friday, 20th, Yankee Town.

WESTERN ANTI-SLAVERY FAIR.

It is proposed to hold a Fair, to aid the cause of emancipation, at the time and place of the next Anniversary of the Western Anti-Slavery Society; and the object of this Circular is to invite all, to assist in preparing for that occasion, who are the foes of oppression—who desire that our country shall be redeemed from the rule of tyrants—who wish to break the yoke of the captive, and to repel the aggressions which slavery is making upon our own rights. Whether the contributions shall be worthy of the cause—worthy the high professions of those who stand forth as the friends of liberty, may greatly depend, reader, upon your efforts.—Are you willing to contribute of your abundance or your penury? are you willing to stimulate others to good works, and unite with them in bringing your neighborhood offering, and lay it upon the altar of humanity? If you have neither silver nor gold, are you willing to consecrate a portion of what you do possess to this cause? Let the farmer and his wife bring grain and wool, brooms and baskets, cloth and other manufactured articles—let the dairy maid come with her cheese and butter, and the miller with his flour—let the hatter and tinner, the saddler and shoe-maker present such useful things as their several handicrafts can furnish—let the merchant contribute liberally of his stock, and those who are skillful with the needle bring such useful and fancy articles as their ingenuity may devise.

The proceeds of this Fair will be appropriated to the support of the Anti-Slavery movement in the West, either by placing them at the disposal of the Western Anti-Slavery Society or applying them by direction of the donors to some branch of this reform in harmony with the views of that Society.

The cause for which we ask you to labor is one which is fraught with the deepest interest to millions of our race—it meets with favor from the virtuous and the good, and is approved by the Father of the oppressed.—We affectionately invite you to share the toil and the reward of this work—we appeal to you in the name of *truth*, robbed and outraged—we ask you to be true to the instincts

of your better nature, and to prove by your actions that you appreciate the blessings of liberty and the safe-guard of virtue.

BETSEY M. COWLES, Austintown;
LYDIA IRISH, New Lisbon;
JANE D. MCNEAL, Greencastle;
MARY DONALDSON, do.
MATILDA S. HOWELL, Painesville;
SUSAN MARSHALL, do.
MARIA L. GIDDINGS, Jefferson;
MERCY LLOYD, Lloydsville;
MARY ANN BROWN, Medina;
PHEBE ANN CARROLL, Ravenna;
MARTHA J. TILDEN, do.
SUSANNA E. DONALDSON, New Richmond;
RUTH DUGDALE, Green Plain;
ELIZABETH BORTON, Selom;
MARIA WHITEHEAD, Andover;
REBECCA S. THOMAS, Marlborough;
SARAH BOWEN, Pittsburgh;
SARAH W. TAYLOR, do.
MARY S. DICKINSON, Chagrin Falls;
SARAPTA BROWN, New Lyme;
ELIZA COWLES, Geneva;
ZELPH BARNARD, Mt. Union;
HARRIET N. TORREY, Parkman;
ELIZABETH A. STEPMAN, Randolph;
CORDELLA SMALLEY, do.
SILENCE RICHMOND, Munson;
ELIZABETH BUTTERWORTH, Hopkinsville;
ANN WALKER, Lossville;
MARY GRISWOLD, New Garden;
ELIZA HOLMES, Columbiana;
LEAH VOLKHOFF, do.
ANNA C. FALKER, Brooklyn;
CORNELIA R. COWLER, Buffalo, N. Y.;
MARY ANN ELLSWORTH, Richfield;
HARRIET POOL, do.
LAURA BARNARD, Salem;
J. ELIZABETH JONES, do.

Anti-Slavery Books

Kept constantly on hand by J. Elizabeth Jones, among which are

The Fugitive Hope,
Burleigh's Death Penalty,
Voices of the True Hearted,
Anti-Slavery Alphabet,
Madison Papers,
Narrative of Douglass,
The Liberty Cap,
Brotherhood of Thieves,
Slaveholder's Religion,
Christian Non-Resistance,
Discussions, &c.

N. B. Most of the above works can be procured of Betsey M. Cowles, Austintown.

THE SUBSCRIBERS take this opportunity of informing their friends and the public generally that they have commenced the Wholesale Grocery Commission and Forwarding business, under the firm of Gilmore, Porter & Moore. All consignments made to them will receive prompt attention. Upon the reception of such, they will give liberal acceptances if desired—charges reasonable.

Address Gilmore, Porter & Moore, No 26, west Front street, Cincinnati.

HIRAM S. GILMORE,
ROBERT PORTER,
AUGUSTUS O. MOORE.

Cincinnati, May 4, 1847.

Coverlet & Carpet Weaver

BEFORE THE PUBLIC AGAIN.
Not for office, but to solicit a continuation of favors heretofore bestowed from his old customers, and as many new ones as will favor him with a trial. As a further inducement I have this spring obtained several new figures for my double coverlet loom, some of which will be put in operation in a few days from this date. Spin the woolen yarn 14 cuts to the pound, and bring 32 cuts after it is double and twisted, and 31 cuts cotton No. 6, two double; color of the woolen, 24 cuts blue and 8 cuts red. I am about putting in operation a loom to weave the same figures on the half double coverlets as is on the double ones, which will bring every object and flower to a complete point. Spin the woolen yarn for those 10 cuts to the pound, 20 cuts when doubled and twisted, and 1 pound No. 8 single white cotton will fill one; 20 cuts No. 8 cotton double and twisted, 10 cuts single cotton No. 5, color the 10 cuts No. 5 blue will warp one. I put in operation two new figures on my other half double coverlet loom.

Figured table Linen, Ingrains and other Carpets woven as formerly at the old stand on Green street, Salem, Columbiana co., O.

JAMES McLERAN.

May 23, 1847.

THE SALEM BOOK-STORE

Has recently received considerable additions to its Stock of Books and Stationery from New York and Philadelphia, and now offers to its 'friends, and the public generally,' as cheap and well-selected a lot as can be found anywhere in the county, to say the least.—The subscribers have taken special pains to ascertain where the best Publications of the day were to be had, as well as the standard

LITERARY & SCIENTIFIC WORKS, and now have the pleasure of saying that they have secured an excellent variety of the best and most popular. Also, a full assortment of

ECLECTIC SCHOOL BOOKS, lately from Cincinnati.

All orders for Books, singly or by the lot, cheerfully and promptly attended to.

GALBREATH & HOLMES.

Salem, June 4, 1847.

C. DONALDSON & CO.

WHOLESALE & RETAIL HARDWARE MERCHANTS
Keep constantly on hand a general assortment of HARDWARE AND CUTLERY.

No. 18 MAIN ST. CINCINNATI.

July 17, '46.

DRY GOODS AND GROCERIES,
BOOTS AND SHOES, (Eastern and Western,) Drugs and Medicines, Paints, Oil and Dye Stuffs, cheap as the cheapest, and good as the best, constantly for sale at

TRESCOTTS!

Salem, O. 1st mo. 30th.

LOOKING GLASSES.

In connection with *Hardware and Drugs*, the subscribers have a large supply of new and handsome styles of large and small Looking Glasses and Looking Glass plates.

Old frames refilled and glass cutting done to order.

CHESSMAN & WRIGHT.

Salem, 11th mo. 1, 1846.

POETRY.

In order for the reader fully to appreciate the touching beauty of the following lines, it may be well to state, that in consequence of an unhappy marriage, the writer has been separated from her husband and the child of whom she speaks.

A Mother's Memories.

BY FANNY KEMBLE BUTLER.

The blossoms hang again upon the tree,
As when with their sweet breath they greeted
me
Against my easement, on that sunny morn,
When thou, first blossom of my spring, was born.

And as I lay, panting from the force of strife,
With death and agony that won thy life,
Their snowy clusters hung on thy brown
bough.

Even as upon my breast, my May-bud, thou,
They seem to me my sisters, oh, my child!
And now the air, full of their fragrance mild,
Recalls that hour, a ten-fold agony
Pulls at my heart-strings, as I think of thee.
Was it in vain? Oh, was it all in vain?
That night of hope, of terror and of pain,
When from the shadowy boundaries of death,
I brought thee safely, breathing living breath.
Upon my heart—it was a holy shrine,
Full of God's praise—they laid thee, treasure
mine!

And from its tender depths the blue heaven
smiled,
And the white blossoms bowed to thee, my
child.

And solemn joy of a new life was spread,
Like a mysterious halo, round that bed.
And now how is it, since eleven years
Have steeped that memory in bitterest tears!
Alone, heart-broken, on a distant shore,
Thy childless mother sits lamenting o'er
Flowers, which the spring calls from this
foreign earth.

Thy twins, that crowned the morn of thy
birth,
How is it with thee—lost—lost—precious
one!

In thy fresh spring-time growing up alone!
What warmth unfolds thee!—what sweet
dews are shed,
Like love and patience over thy young head!

What holy springs feed thy deep inner life!
What solace, when from passion's deadly
strife!

What guards thy growth, straight, strong,
and full and free,
Lovely and glorious, oh, my fair young tree!

God—Father—Thou—who by thy awful
fate,
Hast loosed, and stripp'd, and left me desolate!

In the dark bitter floods that o'er my soul
roll,
Thy billows of despair triumphant roll,
Let me not be overwhelmed!

The Tiller of the Soil.

BY DAVID L. BOATH.

A hardy sun-burnt man is he,
A hardy sun-burnt man;
No sturdier man you'll ever see,
Though all the world you see.
In summer's heat, in winter's cold,
You'll find him at his toil—
Oh, far above the knights of old,
Is the Tiller of the Soil.

No weighty bars secure his door,
No ditch is dug around;
His walls no cannon bristle o'er,
No dead lie on the ground.
A peaceful laborer is he,
Unknown in earth's turmoil—
From many crushing sorrows free,
Is the Tiller of the Soil!

His stacks are seen on every side,
His barns are filled with grain;
Though others halt not Fortune's tide,
He labors not in vain.
The land gives up its rich increase,
The sweet reward of toil;
And blest with happiness and peace,
Is the Tiller of the Soil!

He trudges out at break of day,
And takes his way along;
And as he turns the yielding clay,
He sings a joyful song.
He is no dull, unhappy wight,
Bound in misfortune's coil;
The smile is bright, the heart is light,
Of the Tiller of the Soil!

And when the orb of day has crown'd
With gold the Western sky,
Before his dwelling he is found,
With cheerful face and eye.
With little laughing duplicates,
Careless will not spoil—
Oh, joy at every side awaits
The Tiller of the Soil.

A hardy, sun-burnt man is he,
A hardy, sun-burnt man;
But who can boast a hand so free,
As he the Tiller, can?
Nor summer's heat, nor winter's cold,
The pow'r has him to foil—
Oh, far above the knights of old,
Is the Tiller of the Soil.

From the People's Journal.

The Little Moles.

BY CHARLES MACNAUL.

When grasping tyranny offends,
Or angry bigot frowns;
When rulers plot for selfish ends
To keep the people down;
When statesmen form unholy league
To drive the world to war;
When knaves in palace intrigues
For ribbons or a star;

We raise our heads, survey their deeds,
And cheerily reply—
Grub, little moles, grub under ground;
There's sunshine in the sky.

When canting hypocrites combine
To curb a free man's thought,
And hold old doctrine undivine
That holds their canting thought;
When round their narrow pale they plod,
And scornfully assume

That all without are cursed of God,
And justify the doom;
We think of Heaven's eternal love,
And strong in hope reply—
Grub, little moles, grub under ground;
There's sunshine in the sky.

When greedy authors wield the pen
To please the vulgar tow—
Dreptic great thieves as injured men
And heroes of renown;
Pander to prejudice unclear,
Apologize for crime,
And daub the vices of the mean
With flattery like slime:
For Milton's craft, for Shakespeare's tongue,
We blush, but yet reply—
Grub, little moles, grub under ground;
There's sunshine in the sky.

When snug philosophers survey
The various climates of earth,
And mourn—poor sagelings of a day—
Its too prolific birth;
The large fair world too small
To feed the multitudes of man
That drench on its ball;
We view the vineyards on the hills,
And corn-fields waving high—
Grub, little moles, grub under ground;
There's sunshine in the sky.

When men complain of human kind,
In misanthropic mood,
And thinking evil things, grow blind
To presence of the good;
When, walled in prejudices strong,
They urge that even more
The world is fated to go wrong,
For going wrong before;
We feel that truth they cannot feel,
And smile as we reply—
Grub, little moles, grub under ground;
There's sunshine in the sky.

MISCELLANEOUS.

The Present Pope.

Below is an extract from a recent work by Fanny Kemble Butler, which illustrates the character and position of Pius IX.

"The extreme interest which he, in common with all the inhabitants of Rome, whether native or foreign, have felt in the character and measures of the new Pope, has induced me to gather together all the information, and every anecdote which I have been able to obtain relating to him. Of the latter, it may be, that some have no other foundation than the general character and known disposition of the individual to whom they are attributed; but, even in this point of view, they are valuable, as indicating clearly the opinions entertained of him, the esteem in which he is held, that which is generally believed, and that which is expected of him.

"The youngest of the Cardinals in the Conclave, it became his duty to collect the votes and proclaim who had obtained the suffrages of the majority; having reached the number at which his own election became the evident result, he paused, and reminding the Conclave that it was yet time to alter their proceedings, solemnly adjured them to take heed to what they were about to do.

"This conscientious appeal probably only affected more favorably an assembly, bent principally, at all hazards, upon defeating the election of a most unpopular member, the Cardinal Lambruschini, to achieve whose election no effort of intrigue and intimidation had been spared; and Cardinal Mastai, proceeding in his office, proclaimed himself the object of the preponderating votes. On his first interview with one of his devoted friends, and now one of his most efficient officers, Monsignor Pentini, his first exclamation was, 'Vedete, che cosa hanno fatto!' and it was some little time before he became reconciled to the exchange of his habitual Cardinal's costume for the Papal habitments, or his more private apartments for those usually inhabited by the Pope. In one respect Pius IX. and the people he is called to govern, enjoy a good fortune in the circumstance of his not belonging to any monkish fraternity, like the last Pope, and most indeed of his predecessors, or having ever been bred to the priesthood. His training and education was liberal and general, and his first choice of a career was in favor of a military one, having applied for admission into the Guardia Nobile, which, however, Cardinal Borghese, whose acceptance it is alone obtained, refused. On the late occasion of the homage of the Cardinals to their new sovereign, the Pope reminded his Eminence of this circumstance, when the Cardinal, with a happiness that caused some surprise, (as he is not generally suspected of much ready wit,) replied, that he had refused the admission to the Guardia Nobile, persuaded that the applicant for it was reserved for infinitely higher things.

"One of the earliest proceedings of the new Pope, which obtained currency by public report, was his reformation of his own household, and his unsparing curtailment of its most useless expenses. He immediately suppressed the confectioner's department—an enormous item of expenditure in the former Pope's establishment; and having observed in the accounts which he demanded, and of which he examined himself the details, a most exorbitant daily charge for lemonade, remarked that when he was a private individual, he used to refresh himself at a cafe with lemonade at so much a glass, and requested that he might be furnished with it thenceforward upon the same terms; indeed, he added, that the increase in the value of his sustenance as Pope, compared to what it was as an Abbot, appeared to him entirely disproportionate; and that, allowing that a Monsignore required a more costly dinner than an Abbot, a Cardinal than a Monsignore, and a Pope than a Cardinal, he still could not bring the gradually ascending scale to anything like the estimate made for him, and which he therefore requested might be lowered to a more rational one. He has once or twice invited some of his cardinals to dine with him, a thing unknown during the late Pope's reign; who, according to the usual pontifical etiquette, invariably ate alone. Some persons have suggested that this innovation may be merely a measure of security against poison; but it is better accounted for by the liberal and rational character of the Pope, and the corresponding changes both of a taster, as well as a greater nature, which may be expected from him. He has given, too, a splendid dinner to his Guardia Nobile, during which he presented himself in the room where they were assembled, to greet and bid them welcome.

"The measures of public improvement most urgently needed, both for the city and the country, and which were in vain petitioned from the late Pope's timid and tyrannical policy, have obtained the ready sanction of his successor; and gas in the streets of Rome, and rail-roads in the Roman States, will soon bear witness to a more enlightened spirit.

and while the one will tend to the increase of order, comfort and security in the city, the other will awaken the dormant energies of the inhabitants of the country—affording them means of easy transport for their agricultural produce, bringing markets within reach of supplies, and quickening all the commercial energies of the various cities, hitherto so deplorably stagnant, by opening lines of rapid communication between the inland territory and the coast, from Civita Vecchia to Ancona. On the occasion of the Pope's act of amnesty, his council consisted of six cardinals, of whom one only was in favor of it. Fortunately the Pope's prerogative could, and did, dispense with their concurrence. His mode of receiving the popular enthusiasm on the occasion of that great act of wisdom and mercy was eminently characteristic; he said that the political offenders had in no way sinned against him; that their attempts were directed against the government of Gregory XVI., who might indeed have deserved praise and thanks for pardoning them, whereas he could claim none for forgiving people who had done nothing against him. This modest and magnanimous disclaimer on his part, did not, as may well be imagined, check the enthusiasm of the people. On the occasion of his first driving, they took the horses from his carriage, and drew him home to the Quirinal—a demonstration against the repetition of which he, however, entered his most solemn and positive protest. Amused at his name so ingeniously made to discover in it the titles of liberator and father, and the very colors on his coat of arms—the tricolor—are held significant of his political tendencies. A curious anecdote was told me the other day, exhibiting the impatient temper of the times and people, as, indeed, every thing else abundantly does, the enormous difficulty of the present Pope's position, between the excited and exaggerated expectation of impossible changes entertained by his people, and the narrow and shallow scope of his power and possibilities. His arms contain two lions, and an anonymous letter was forwarded to him lately, in which his shield was painted with two tortoises substituted in their stead, a suggestion that he did not proceed rapidly enough with the expected reforms of government. The Pope, it is said, smiling at this illustration, and showing it to somebody, observed, that the tortoise, though very slow, was very sure in its progress."

From the Journal of Commerce.

A Foreign Funeral.

We had one long and weary, and somewhat unsuccessful expedition last fall. We made our calculations to go through the whole hunting district in the course of six days, and reach the river ten miles below our cabin, on Saturday, so that we might attend church there—or rather hear preaching, in a log school house, from a clergyman, who once a month visited the small settlement. We worked hard during the week, and we were not sorry at dusk on Saturday to sit down in the comfortable frame house of Colonel ———, who is the owner of some thousands of acres in that immediate vicinity. The school house in which services were to be held, is beautifully situated in a grove of oaks, on a point around which the river bends and runs rapidly with a jelling sound. Did you ever notice how different the voice of a river is in passing different scenes? Up in the gorge above it is wild and fierce, as if angry with the rocks it meets, and its voice is like the voice of a roused warrior. But here it goes slowly and sedately by the little "oak school house," as it is called, and would seem to linger, as if loving the quiet scene.

It was nearly midnight of Saturday night that a messenger came to Col. ———, requesting him to go to the cabin of a settler, some three miles down the river, and see his daughter, a girl of fourteen, who was supposed to be dying. Col. ——— awoke me and asked me to accompany him, and I consented, taking with me the small package of medicines which I always carry in the forest. But I learned soon that there was no need of these, for her disease was past cure.

Leaving the house, we descended to the bank of the river, and stepped into the canoe that lay in an eddy, and seizing a pole, flung it overboard, and stepped out into the current, and we shot swiftly down. I have described so many night scenes that I forbear giving you this. You may imagine the scene if you choose, as I lay in the bottom, and he used now his pole and now his paddle, to guide the bark in the rapids.

"She is a strange child," said the Colonel, "her father is as strange a man. They live together alone on the bank of the river. They came here three years ago, and no one knows whence or why. He has money, and is a keen shot. The child has been wasting away for a year past. I have seen often, and she seems gifted with a marvellous intellect. She speaks sometimes as if inspired; and she seems to be the only hope of her father."

We reached the hut of the settler in less than half an hour, and entered it reverently. The scene was one that cannot easily be forgotten. There were books and evidences of luxury and taste lying on the rude table in the centre. A guitar lay on the bench facing the door, and the bed furniture, on which the dying girl lay, was as soft as the covering of a dying queen. I was, of course, startled, never having heard of these people before; but, knowing it to be an uncommon thing for misanthropes to go into the woods to live and die, I was content to ask no explanations, more especially as the death hour was evidently near.

She was a fair child, with masses of long black hair lying over her pillow. Her eyes were dark and piercing, and as it might be, she started slightly, but smiled and looked upward. I spoke a few words to her father, and turning to her asked her if she knew her condition.

"I know that my Redeemer liveth," said she in a voice whose melody was like the sweetest strain of an Eolian. You may imagine that the answer startled me, and with a few words of like import, I turned from her. A half hour passed, and she spoke in that same deep, richly melodious voice:

"Father, I am cold; lie down beside me." The old man lay down by his dying child, and she twined her emaciated arms around his neck, and murmured, in a dreamy voice, "Dear father, dear father."

"My child," said the old man, "Doth the flood seem deep to thee?"
"Nay, father, for my soul is strong."
"Seest thou the other shore?"
"I see it, father; and its banks are green with immortal verdure."

"Hearst thou the voices of its inhabitants?"
"I hear them, father; as the voice of angels, falling from afar in the still and solemn night-time. And they call me. Her voice, too, father—O, I heard it then!"
"Doth she speak to thee?"
"She speaketh in tones most heavenly."

"Doth she smile?"
"An angel smile! But a cold, calm smile. But I am cold—cold! Father, there's a mist in the room. You'll be lonely, lonely, lonely! Is this death, father?"
"It is death, my Mary!"
"Thank God!"

I stepped out into the night, and stood long and silently looking at the rushing river. The wife of a settler arrived soon after, and then the Colonel's excellent lady and her daughter, and we left the cabin.

The Sabbath morning broke over the eastern hills before we reached the school house again; but never came Sabbath light so solemnly before. The morning service in the school house I have not room to describe now, for I have taken more time and space than I had any idea of.

As evening approached, a slow and sad procession came through the forest to the little school house. There, with simple rites, the good clergyman performed his duty, and went to the grave. It was in the enclosure where two of Col. ———'s children lie—a lovely spot. The sun was setting as we entered the grove. The procession was short. They were hardy men and rough, in shooting jackets, and some with rifles on their shoulders. But their warm hearts gave beauty to their unshaven faces, as they stood in reverent silence by the grave. The river murmured, and the birds sang, and so we buried her!

I saw the sun go down from the same spot, and the stars were bright before I left it—for I have always had an idea that a graveyard was the nearest place to Heaven on this earth; and with old Sir Thomas Browne, I love to see a church in a graveyard, for even as we pass through the place of graves to the temple of God on earth, so we must pass through the grave to the temple of God on high.

Joe Diggor's Law-suit—And what he went to Bedlam for.

Mr. Joseph Diggor was a well-to-do citizen of Shamboro, who did a great deal of good without making any great fuss about it. He did not belong to any Missionary or Bible Societies, and if the truth must be told, not even to a Church. But when he paid a sermon, which he always loved to do in hard silver money, he was very apt to add a nice little bit from his pork-barrel, or something good from his garden. Hence, though rough in his manners, he passed for a right clever fellow among the poor. But he was a terrible man when roused, and he once did get roused. A superstitious, priest-ridden, lazy, shiftless neighbor stole some of his sheep, pretending that they broke into his field and he thought they were his—though he himself let them in. What was worse, he kept doing the same or like things year after year. At last Mr. Diggor consulted a lawyer as to what could be done to get the trespass, and how much it would cost. The lawyer told him the trespasses were of such a nature, it would cost about two thousand dollars to conduct suits to successful issues on them all, the law pertaining to such cases being full of mountainous heaps of words and difficult passages. This was nothing to Diggor, who was really worth a pretty plant. He would get something out of Snubbs, the trespasser, whose farm and traps were worth at least a thousand dollars.

Diggor thought he would go to him. To be sure, the damage that Snubbs had done did not amount to more than \$100. But there was no living by him; he would be always trespassing. Two thousand dollars in the law would be nothing, if it would stop him, and then the credit he would get with the neighbors for abating such a nuisance would be something. "Very well, Mr. Lawyer," said Mr. Diggor, "I only want to be satisfied on one point and I'll go ahead and give you the job. Will it put a stop to his tricks if I get the case?"

"That is impossible to say," replied Mr. Counsellor Prolixity. "The law will not allow him to be incarcerated, much less executed; you will simply enter and take possession of his effects, and the effect of this undeniably may be to place him under the considerably enhanced necessity of committing similar or increased depredations. But it is undoubtedly the intention of the law to afford you a remedy, and the law you know is but another name for the perfection of reason. Whatever may be the value of the remedy in your individual case as compared with the cost, it is of immense value in the general; indeed, society would be dissolved without it. You see you stand on a great general principle, Mr. Diggor, and the law will make you triumphant."

Hang the remedy, general principle, and triumph together, thought Diggor, if the fellow's tricks are to be made worse by them. And after parting with a V on the spot for the learned advice, he went off without ordering assent.

"Well, now," said Joe Diggor to himself, when he got home and turned his bay horse into the clover field, and took a look over into the miserable farm of Snubbs, "I'll spend the \$2,000, but I'll do it by a law of my own making, if they put me in the Insane Hospital for it."

He went right over to Snubbs, who was half frightened out of his wits to see him, for he knew he had been the first man at the lawyer's. "Hallo Snubbs," says he, "It's bad bringing such a farm as yours to wit-out capital and machinery, ain't it?"
"Well," says Snubbs, "I reckon it is middle!"

"Snubbs, I see how it is with you; you want better plows, cultivators and tools. You want a thrashing machine, and a saw-mill, and a good many of the patent fixtures, to encourage your boys to work. Old Squire Prole says a lawsuit to settle the difference between us would cost me \$2,000. But he can't guarantee that you would be any better for that. So, with your leave, I'll lay out that money on your farm in a saw-mill, which will enable you to fence it, and tools to till it, and make you a present of 'em, and leave it to your honor to do by me as you see fit."

"But you are joking or crazy," said Snubbs.
"Not the former, nor the latter," said Diggor. "I was not, for he spent the money as he said, made an honest man and an eternal friend of his enemy—but in doing so, of course, he was crazy, which offence he ex-

piated in a mad-house. Alas! poor Joe Diggor, had he been sane enough to go to law he might have lived and died in the most respectable society!

If Diggor's was a case of individual insanity, how much insanity would it be for a nation to behave in a similar manner! We suppose, if any member of Congress, when the Ten Millions of Dollars and Fifty Thousand Men were asked for, had proposed that the money and the men should be employed in building railroads and cotton factories in Mexico, to be presented as a token of forgiveness and good neighborhood to that rather unfortunate people, he would, the moment the words had passed his lips, under the countless unmoving fingers of scorn pointed at him, including the skeleton fingers of the man who wrote "the laws of nations," have thought himself such a natural born fool that he would have sunk down through both stone floors of the Capitol into Syme's hole!—This is a great country—ditto—Christian.—Chronotype.

For the Bugle.

Remarks of S. Brooke.

At the Meeting at Green Plain, referred to last week.

Sam'l. Brooke said he had a few words for them; and those who wished the Light of Truth to be as a lamp to their feet to guide them into the paths of everlasting life, would not object to his speaking there.

He said that a perfect harmony must pervade the laws of the material universe, else confusion would result—the planets would leave their orbits, and world would be wrecked on world. The same harmony must pervade the moral law of the universe, or else all would be confusion, and there could be no immutable and unchangeable principles; and as Christianity taught a system of morals, it could not be true unless it developed that harmony which pervades the Law of God, the moral law of the universe. As he believed in Christianity, he believed it to be such a development, and that according to its teachings, there was no conflict between rights and rights, duties and duties, or rights and duties. He referred to the commandments to love God supremely, and our neighbor as ourselves, and that upon these two hang all the law and the prophets, and argued that the likeness between the two commandments consisted in the fact that we were to love each in accordance with their attributes and rights—to love God supremely, because he was a Supreme Being—our neighbors as ourselves, because they are as ourselves. If the second is like unto the first, as Christ declared it to be, our neighbors must be as ourselves, and have the same rights as ourselves, then if one individual has a right to life, to liberty, to the pursuit of happiness, to worship God according to the dictates of his own conscience, a right to the products of his own labor—every other individual has the same rights as fully, as perfectly, and as completely. If woman is our neighbor, she has as full, as many, as perfect, and as complete rights as ourselves. She possesses every right that man possesses. Christianity teaches this, and that religion which makes an underling of woman, which tramples upon her rights, which makes her a dependent upon man, to be governed by his whims, desires and caprices, is not Christianity, but a religion framed to aid the tyrant, and sanction his tyrannical deeds. In the light of Christianity, woman stands upon the same equal level, upon the same broad platform with man, with no distinction between their rights.

A principle, said he, was also laid down in these two commandments, and that principle is Love. This the Apostle declared worth no ill to a neighbor, but is the fulfillment of the law. Christ taught that we worked ill to others when we failed to relieve their necessities and supply their wants, when it was within the scope of our ability so to do. "Inasmuch as you did it not to one of the least of these" is his language. But the question may be asked, "how much are we to do in works of mercy?"—he said in reply, that our efforts must be commensurate with our abilities, and should we expend our time, our means, our energies, in procuring such articles as tobacco, tea, coffee, alcoholic drinks, and other useless articles, eat to excess, &c., instead of helping the needy and the destitute, lifting up the down-trodden, enlightening the ignorant, reforming the vicious, we should violate the law of love equally with the Priest and the Levite who walked by on the other side—or the robber, murderer, and slaveholder, who, by acts of oppression strike down the rights of individuals. It is as much our duty to relieve distress, enlighten the ignorant and reform the vicious, as it is to refrain from making them so, and at the same time by sensual indulgence we merge ourselves into the mere animal, blunt our moral perceptions, destroy our nobler powers, and incapacitate ourselves for truly moral, spiritual and intellectual enjoyment and happiness.

From the Prisoner's Friend.

Hanging by the State and by the Individual.

Our readers will doubtless recollect the case of Riedel, the German who was condemned to death at Pittsburgh for the murder of his wife, and who disappointed the public expectation by hanging himself the night preceding the day fixed for his execution. A holy horror seems to have been excited in that neighborhood at the rash precipitancy of the unhappy man in thus anticipating his doom. We have nothing to say in excuse of want of consideration for the curiosity of his neighbors, and of the disappointment he occasioned by cheating them of their next day's recreation. But we must say that we think he could make out a pretty

good case for himself as between himself and the State. He was condemned to be hanged by the neck until he was dead, and if he preferred executing the sentence himself, what was it to the good people of Pennsylvania? They had had their pound of flesh. What matter was it whose knife carved it out? They called for blood, and they had it. What more should they ask?

This question of self-murder and State-murder is a hard one to settle. If a man has not a right to kill himself, who has a right to kill him? A man parts with no rights when he enters the social compact, which he does not possess at the time. He cannot give away what he has not to give. Has any man or collection of men more authority to destroy his body than he has himself? If so, whence did they get it? We cannot enter into the theological argument here. But admitting that in the Theocracy of Moses, or under the sceptre of divinely anointed kings, such a right existed or may still exist, we have renounced all such sources of authority on this side the Atlantic. The fundamental maxim of our National and State Governments is, that all power is derived from the people. Whence did the people get the right of being killed by general consent, if they had not the right of killing themselves for their own convenience or advantage? But the question is too suggestive, and we must stop.—q.

RUM AND POVERTY.

Last Saturday I was distributing my tracts for the month, and came upon one of the most wretched cases of poverty I have ever known. In the third story of a house, I found a woman without a spark of fire or a morsel of bread. On the hearth were a few dried weeds for fuel, and these she was probably keeping for an hour of absolute necessity.

The furniture of the room consisted of one chair, which she said, and probably said truly, was borrowed—for when I called the next day it was gone—two cups and saucers—a gift of charity—and one or two old pails.

Bed there was none. "I will show you," said she, "where we sleep"—for she was married. She opened a little side door, and there upon the bare floor was spread a piece of rag carpet about three or four feet square, and on this lay a mere rag of cotton cloth—at one end of the piece of carpet, which was hardly as good as you would give a dog to lie on, were a few more rags, which served as a pillow.

And here these people lived, or rather stayed, for you could hardly call it living. And yet this woman told me that her father was an English Bishop, and she now had a brother a minister in Philadelphia. But she would not let him know her condition. Why? Because—and here came the secret of more than half the suffering in the city—"it all came of hard drink." The husband, it seems, had a good business, and could earn, as she said, from two to three dollars a day, but it went for liquor and she had to starve. She was very anxious to have me call and see him the next day, which I did, and found him quite an intelligent and gentlemanly man. I induced him to sign the pledge, and hope he will stand by it. When I came away, she grasped my hand, with tears in her eyes, and begged me to come again and bring them a Bible, which I intend to do soon.—Springfield Washingtonian.

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March 22, 1847.

Agents for the "Bugle."

OHIO.

New Garden; David L. Galbreath, and T. E. Vickers.
Columbiana; Lot Holmes.
Cool Springs; Mahlon Irvin.
Berlin; Jacob H. Barnes.
Marlboro; Dr. K. G. Thomas.
Canfield; John Wetmore.
Lowellville; John Bissell.
Youngstown; J. S. Johnson, and Wm. J. Bright.
New Lyme; Marena Miller.
East Fairfield; John Marsh.
Selma; Thomas Swayne.
Springboro; Ira Thomas.
Harveysburg; V. Nicholson.
Oakland; Elizabeth Brooke.
Chagrin Falls; S. Dickenson.
Petersburg; Ruth Tomlinson.
Columbus; W. W. Pollard.
Georgetown; Ruth Cope.
Bundysburg; Alex. Green.
Farmington; Willard Curtis.
Elyria; L. J. Burrell.
Oberlin; Lucy Stone.
Ohio City; R. B. Dennis.
Newton Falls; Dr. Homer Earle.
Ravenna; E. P. Basset, and Joseph Carr, Jr.
Hannah T. Thomas; Wilkesville.
Southington; Caleb Greene.
Mt. Union; Joseph Barnard.
Hillsboro; Wm. Lyle Keys.
Maita; Wm. Cope.
Hinkley; C. D. Brown.
Richfield; Jerome Hurlburt, Elijah Poor.
Lodi; Dr. Still.
Chester & Roads; H. W. Curtis.
Painesville; F. McGrew.
Franklin Mills; C. W. Leffingwell.
Granger; L. Hill.
Bath; G. McCloud.
Hartford; G. W. Bushnell.
Garrettsville; A. Joiner.
Andover; A. G. Garlick and J. F. Whismere.

INDIANA.

Marion; John T. Morris.
Economy; Ira C. Maulsby.
Liberty; Edwin Gardner.
Winchester; Clarkson Puckett.
Knightstown; Dr. H. L. Terrill.
Richmond; Joseph Adleman.
PENNSYLVANIA.
Fallston; Milo A. Townsend.
Pittsburgh; H. Vashon.